

GR. III. Wed.lunch, N.Y. April 24, 1968.

[REDACTED]
Must Remain in
Transcription Room

M 1393

Mr. Nyland: So, what are we going to do? All those people who braved the weather. Are there any questions that you have. Is it working? Yah, Barry, so what's all this. Yah.

Question-Henry Weingarten: I'd like to ask about the use of mantrams, uh, in regard to Work. If there's any benefit in it and...

Mr. Nyland: Benefit of what?

Henry: Let's say in repeating a phrase like 'I am', oh, say, for a few thousand times a day. And, uh, until it gets instilled. And, uh, once it starts working automatically, and is there any danger or any great benefit..

Mr. Nyland: From the standpoint of Work?

Henry: Yes.

Mr. Nyland: Very little use. Have-you've never used the rosary, have you?

Henry: No.

Mr. Nyland: Ave Maria, Ave Maria, Ave Maria.

Henry: No but I've tried, 'um', after this sunday like yesterday and today and tomorrow and I've been doing that. And sometimes the 'I am' goes automatic-ally into the heart and starts beating there and it sets up certain things which were very--which seem useful.

Mr. Nyland: In what respect useful?

Henry: Well, it sets up certain fields. In the, you know...

Mr. Nyland: It does?

Henry: Yes.

Mr. Nyland: There is no doubt that it will affect you and that a certain rhythm is established, and one gets into a certain state and sometimes a very quiet one. Because in doing that you exclude many influences from the outside. So you reduce your level, that is your level of being, to a

to a certain point at which there is a calmness, or it can be reached, and this constant rhythm is like this insistence of something that is going on which take--takes part of ones energy which otherwise would go into thoughts or feelings. And then one is a little instrument reacting towards this kind of almost monotonous something in which there is a possibility that something else could exist and that could receive a different kind of information. But unless the attempt is made at the same time while this other is going on there is no use. And usually one is so engaged in that what goes on that there is no use. And usually one is so engaged in that what goes on that there is no desire to do anything else. It is exactly the same value as meditation. In meditation one can reach a certain connection with something that, let's say, is higher or that can come from a relationship with something that is inside. And then when that is there nothing will move it. That is, there is a relationship but the relationship becomes sterile. After sometime because of monotony it takes care of ordinary affairs of life. But unless there is something else that's going to guide it and use it, from the standpoint of Work there is no value. I'm not denying the state. The states sometimes are very almost I would say enjoyable, or at least they are indicative of something. But it doesn't build you anything. Do you understand what I mean? A man is made up of a variety of different things--all the different activities in his life and whatever takes place in his mind and in his feelings and whatever activities he may have represent for him the level of his being as he is now functioning as a human being on earth. And if the aim is to become free from all of that something else has to start to exist which will help to loosen the knots which now bind him. So I can have in my ordinary life a certain state which is very I call it enjoyable. At least it is something that I would wish because many of the things of the outside world don't touch me. So I find within myself a certain satisfaction and peace. For that's all there is because it will, won't go any further. It will stay churning around with-

in that realm. Unless together with this there is a different kind of a thought of a wish to become free from all of that. If that wish for freedom is there, there is a possibility of using that what exists for the purpose of becoming free. But usually meditation is not with that kind of a purpose in mind. At most it will reach a certain relationship towards that what is higher and then one hopes that that what is higher- if it is God or if it is a higher form of being- will tell you something. But you are not preparing for receiving it. You receive it still with your ordinary mind and your ordinary life and that is still subjective and remains closed.

Question of work is the question of openness. To let that what is the reality of man be in contact with that what is a higher level of being. But when I become engaged in all different things or ordinary life, it closes it up more and prevents this Magnetic Center even to be touched. I'm touched in the periphery. I'm touched in a feeling way. I'm touched also mentally. Enjoyable. Again I use the word enjoyable of something that gives a certain satisfaction. But it is still ordinary life. IT's not heaven. You have to make a sharp distinction between that what is subjective in all its ramifications, in all its beautiful creative possibilities and that what belongs to God which is an objectivity from our standpoint. And the objectivity by definition is freedom from that what is subjective. If I continue with my subjectivity, I make the bonds much closer and much more impenetrable. For me there is no way of getting at it and that what is inside is maybe Magnetic Center...has no chance. It cannot even breathe.

I think you have to get clear from the ordinary enjoyment of life and all that life can give and as I say beautiful as it may be in many different directions and sometimes quite different from the periphery...sometimes really essentially quite correct. And still it is not God. It is

still yourself. Difference between subjectivity and objectivity is a step. IT's not on the same level. There is a point at the step where the next step will start, where the progress has to be vertical. It is not an extension of the step and enlarging the surface. It is actually a getting away from the step, up, until it reaches another level. And that's the difference. You understand what I mean. The three ways of the mystic Fakir and so forth...all reach a higher level. There is for all of them a step. And the step means I eliminate everything of my ordinary life in order to concentrate on this one direction. In that direction I can reach God. But when I get there I'm not a man anymore. It is a definition of one's purpose. Either one wants to reach heaven as soon as possible and forget about the obligations of Earth or one settles the affairs of Earth first and then one is ready for the next step. You don't believe me. Wait until you have an experience that will shock you out of it. Then you'll know what I mean. It can happen in ordinary life when one is up against it (doorbell rings) When there is absolutely nothing at all anymore for a person to do. When a person has in him a creative ability or a real searching of that what he wishes and he comes up against the wall. And he is ready at such a time to kill himself. There is a possibility for such a man to realize that something else is entirely different of a different nature that he has to experience. And the experience is not in the continuation of possessions, but it is just the opposite. It's the experience of losing oneself completely. And in this losing, he will find himself. If I continue to believe in the accumulation of data, and I call it possession, they will keep on binding me to Earth. That's why I say sometimes a shock may be necessary to come to the realization of the worthlessness of life as one has to live it.

And at that point, there is a chance. It doesn't mean it will come but the chance is there. Too much philosophy? Come with questions.

Simple questions, not these questions of the hereafter. Cause you live your life on Earth, you happen to be a human being with all the different attributes that belong to a man. And with that you have to work. And you have to see what the attitude you should take towards the experiences of yourself and whatever is given to you, whatever you accumulate, whatever happens to be put onto you. All these kinds of things you have to be much more open so that you will take in everything that does come your way and not to avoid it. Somehow or other if you avoid it now, it will come back tomorrow. Because it is a question of what you are now and whatever your make-up is, whatever your psychological state is. And it is of no use to try to think about what has happened in the past. It has very little use to know what you are now. It only is good to know what you have to work with. But what is needed is to work with that what you are now. The explanations of yourself of why you are the way you are will prevent you from wishing to work. Because in that you will always find an excuse why you happen to be that way. And you say it is your nature. Or it happens to be because I was born under a certain sign or because of the education that you have had. And that means that you are not taking responsibility at all for that for yourself. You blame or you consider someone who was responsible as the cause of what you are at the present time. And to some extent of course it is right because you are a product of circumstances and all kinds of conditionings. But the big thing is that must happen to man is that regardless of whatever it is that has brought him to the place where he is now, that then he shows a sign of wanting to become a man by taking on the responsibility for his life as it is and not to get away from it. And to stop blaming anyone else. And it is not blaming ~~anyone~~ oneself either. It is simply the acceptance of that what one is and to value...to place value...on that what you now have and to place it correctly in a relation to each other.

Not to over do one way or to overestimate but simply to put it in its proper place. It does not mean denying it. The denial means a destruction and it is not there to be destroyed. It is there to tell you something. And when you now, in relation to that what you don't like you could produce in yourself something that has more value, automatically that what has less value will disappear. Or at least, it will take a proper place in relation to that what is worth more so that when you are concentrating on that what you consider worth more then you will not pay attention not as much or at least you let it be for whatever it is because you ~~consider~~ will accept it the way it happens to be and the way it happens to affect you and the way you happen to be yourself. And then your life starts because it starts then on a foundation which you now know.

And when you know it and there it no further question about it so that you don't rake up the past and feel sorry or that you become sentimental so that you open your eyes now to whatever the condition is that you have to face and then you start to work with that and not look back. If you look back you are like Lot and his wife. You solidify. You crystalize out. You become a salt pillar. And you won't move because you get stuck constantly feeling sorry, as I say blaming. It is not a question of blaming. There is law. The law happens to be a law for which you are not responsible but your responsibility is to learn that the law exists. That what exists on Earth is not because humanity happens to make all the laws. There is a great deal that humanity makes among (?) of sociological developments and there is a great deal in a man which he doesn't have at the time when he is born. And we call it also sociological economic influence and it forms in man, of course, as a personality, acquired characteristics and perhaps partly it affects his character. Because it sometimes goes a little deeper than the surface. But nevertheless, man as he is and whatever it is is also a product of something that came to him when he was

born or conceived and it came from another generation. Father and mother. And that what appeared on Earth when he started to breathe was at that moment affected by the conditions of Earth and the planets and all the rest of the solar system and even whatever may be the influence of the universe the stars. But those are the two things with which man starts and with which he starts to build. And there is a point at which he says this is me and now what will I do with it. The blame is not that you are in an unconscious state, responsible for whatever you may have done, whatever you have taken in.

That is a result simply of what you were and how you grew. How you grew up and whoever influenced you at that time. And you like it or not like it but there is no blame because that was a law of mechanicality. That was a law belonging to Earth and we happen to be here and that's why we are earth beings. That what receives or what stays in a man when he is conceived is a form of life...which life continues to exist in human beings in which human beings are a form representing that life. And each person can come to the realization that that life is in him and that the form is not his life. The form is only the container. That what you are as a human being is the container. Your personality is a container only, filled with essential material, essential material which comes from a life source existing totally as life in the universe at different levels. Levels from you might say infinity crystalizing out into different forms of finiteness, at different levels of being of which earth is just a level not very much more than just a level, quite a distance removed from the Sun Absolute.

You can take this in space if you like to imagine it but what is really meant is the form of life as Magnetic Center is quite a distance removed from your manifestations. Now what man is as a personality as he

behaves and the way he has to live and which, of course, is the condition of earth which is demanded of him to live on earth...the way earth prescribes life in this form...the realization that man as he exists now is a product of that what has become his form and that in his form now he believes his life is represented. And it is a very small part of his life. If life is individual, it really means that the different cells of life in a man are really going against the law of eternity. And that when man starts to realize that that what he is is really the totality of himself, then he will see that all of the manifestations are just a little bit of an expression of a fundamental something which if he searches for his life and if his life is worthwhile, he finally will reach when he comes to a point. When that point in a man has been reached, from that time on he will be able to live really because he will remember of that what he is in reality and not pay attention, not too much at least, to the different ordinary phenomenon. So what do we talk about now? Come bring your questions because time goes, you know. Yes?

Judith Elkind -(relating experience of present moment, accompanied by realization of that what is recurrence and past and future in the present moment.

Mr. Nyland: It's really not a question is it?

Question: No

Mr. Nyland: It's a statement

Question: Yes

Mr. Nyland: Which is right. And at a certain time when one has, all of a sudden you might say, that kind of a realization of something that clear up. And then, of course, you don't have to pay attention to it anymore because it's finished. It has crystalized out into a fact which becomes for you a permanent fact. The more there are such facts that is an unchangeability in a fact which adds more and more to the foundation on which

one wants to start, it gives you an opportunity to work from there and to know that you are on solid ground. This is what the clarity will give when you say past, present and future at a certain moment, they fuse. And one becomes then as living in the present also as if the past is still there and if the future already will be there. And it is this moment in which then one reaches because of a vertical contact, something of a different level. To what extent the line...the vertical line goes up and how far it goes up depends on the depth of the experience. And it may go up quite a distance. And sometimes it is in that as a realization as if one is lost completely.

And it is quite true. Because one is then at a loss, at the same time one finds it. So it's useful. The Osokin book is a very good book. It's probably better than anything else that Ouspensky ever has written. Because that's of an idea of recurrence and reincarnation was very close to Ouspensky and he tried to find in his own life what it was. To what extent as you will probably remember he thought that a man is entitled to know when he will die. And I think that thought is quite right. But you will only know it then whenever one lives in the present, that in that present one sees the future becoming one in the present. And that then different occurrences which happen to take place in the time line as we live it now in one dimension that then at such a time, this kind of line is telescoped into one point. Then one would know. But you only will know that when there is something that can measure the differences of time length so that if one could be away from it, you could see the totality of such a line gradually becoming a point. And that on the line of one's life one can see certain experiences that have a very definite meaning for one's self as a human being lives in experiences on earth.

So you see, it is not only that what I experience as a moment or at infinity or an experience in which all dimensions of space and time have been obliterated, something else is still needed because all I can say is I experience this form of oneness. But there is nothing in me that can use it. I can say there is that experience I wished that it could be used, but it doesn't last so by itself. It has not life enough to continue to exist. And for that reason something has to be there.

I call it God because it is that kind of a description of something outside of me which is independent of me. It is not touched by the condition in which I happen to live and from which standpoint then that what I am, even if I have a moment of an existence of infinity, that then that can guide me at that time to know what to do or to feel the way I should feel. You see what I mean. The realization of that is not sufficient. It's the building of the possibility of a soul which enables one to have contact with that what is totality of all things existing. And although I may momentarily have the realization that that is the truth since it doesn't last I cannot bring it back and I have to be dependent on circumstances again and again happening so that I then again and again can experience it

But nothing is there to tell what to do unless the contact with this kind of a God is sufficient and unless I am sufficiently open to be able to hear what is being told. This is where Ouspensky, in my opinion, failed. He had beautiful experiences and perhaps it is strange to say his "I" did not develop enough. But I don't want to be a judge of Ouspensky.

Question: Mr. Nyland?

Mr. Nyland: Yes

Tom Records: Could I continue on that just a little bit?

Mr. Nyland: Yes

Question: I understand now that you said that there could be verticality that you could rise above our life line...that we could see into the future. What will occur to us...I don't understand still as whether or not with, uh, work...with greater consciousness...events which you see ahead in your life can be changed or altered or avoided. I cannot help but think of the example from which various people have written about Gurdjieff's automobile accident in which he apparently had some sort of a sense or a hunch that something was going to happen to him and he had the steering wheel checked. He made sure his secretary did not ride back with him in the car and so forth. Was this an example of fate of something that could not or should not be avoided?

Mr. Myland: I think that there are two different things which I believe have to be kept separate. I think that it is possible in ordinary life that people have premonitions. That is, they have as if something already is casting the shadow on what they are now as an experience. That is the experience is in a matter of time in the future, but already the effects are noticable at the present moment. And it creates in a person in that what we call premonition or precognition of certain things that are going to happen although they are very vague and there is more or less something like a presentment not clear cognition but a presentment and because of this and having in mind the wish to protect oneself which is always in anyone because it is this protection of life that one is really interested in for the maintenance of oneself that then certain measures are taken more or less in line with what might happen. I think this is an experience in ordinary life that many people can have and those who are more sensitive or extrasensory perceptive that they have much better chance of really knowing although many times it's quite vague for them.

If you go over into clairvoyance and the contact with the spiritual

world there is a possibility that such people are actually advised by ~~thax~~ those who can see as it were objectively that what is taking place on earth. And they still have to come down to bring to the clairvoyant as a channel certain information of a certain kind in the terminology of earth. Because the man on earth is not able as yet to learn the language of the spirits. And for that reason it remains quite vague and still there is a presence of something that I have to acknowledge. I think this is one ~~xxxxxxxxxxxxxxxx~~ side that is able or that enables certain people on earth, there is certain typical examples of humanity who are extrasensory perceptive, to be in contact with another kind of a world. As far as the ability of a man when he is conscious and still is on earth when a man is fully developed as a man that is when he is in a state of peace and when there is an equilibrium between the three center and they are full grown or let's simply assume that a man could develop his Kerdjanian body to its fullest extent and that his soul body at least would be developed up to that then such a man as a unit as a conscious conscientious being who has a will is able I use the word levitate himself to free himself from the bondage of earth. So that he then, although as a man, is in immediate contact with that what could become objective in their viewpoint of the happenings on life and including his own life. And it is in that kind of a dedication where a messenger from above, retaining the contact with God, can claim that God and Jesus and the father are one. And that certain statements and again such statements being expressed in the terminology of earth can be taken as a symbol of a knowledge which of course should happen as an experience in the future which then is known to such a person and he communicates it. For whatever purpose he does that. It may be that he wants to indicate that such things can exist or to warn people of a disaster that might happen. I think Cassandra was a typical example of that and you know that the Trojans never believed her. So whatever it is that she

would say about the fall of Troy people could not accept. That what we at the present time experience of Casey and the earthquakes and all the different disasters that are going to happen to the West Coast and the East Coast one can take it as something that perhaps would happen. And there are many people who of course are affected by it to the extent that they believe that actually Casey knew what he was talking about when he was under that kind of a hypnotic state. And it is always this uncertainty that I'm never sure that it might but you never can tell and therefore I already take precautions and several people are moving out of a city in particular the West Coast where they are afraid of an earthquake sometime in September. And together with that and the kind of knowledge that we have about possibilities and which become more and more plausible the more of that kind of knowledge one acquires and connects together and tries to have a certain insight in the possibility of such happening, it all takes place with people who have a very limited amount of consciousness. But that there are at the present time certain persons even on earth who actually do know, I've no doubt. I don't know if they want to tell because it may not be ordained to them to tell.

A person who grows consciously and conscienciously comes under different laws. And the laws of earth may not be applicable any longer. At the same time they're still a part of the totality and because of that that what is the law of the universe will then have to govern them and they will allow such a law or such spirits of a higher level will tell such people that they can or cannot do certain things having in mind the overall picture of that what is needed. But you see this goes again into philosophy for which we have very little facts. And to what extent that Gurdjieff was acting under that kind of an influence I don't think anyone would know.

I don't believe that Gurdjieff ever has talked about it than only in a

very general way. And I also believe, and again this is belief because you might say it's partly on an assumption based on other forms of behavior that I knew, that he kept many things to himself for a very definite reason. For every once in a while it would come out in a certain symbolic statement or that what we started to interpret as something that he had fore knowledge and simply communicated a little bit to us in order to make us think about that and to make our own adjustments. It's a question, you see, how much will one want to believe in the existence of consciousness of certain people one knows. And I think it will remain a closed book. Because I do believe that a person who grows and gradually becomes free from earth also has a private life which becomes much more important for him and it's only at times he will be allowed (doorbell rings in background) to open the door a little bit and let a little bit of that kind of a knowledge come out.

Question: I asked a question (?) say about on these concepts about being able to see ahead, uh, or behind in your time line. It seems it seemed to suggest that somehow your time line has already been drawn and in its totality say like this and as you once said it's never going above and you can see perhaps down there or (?).

Mr. Nyland: I think one has to assume that Tom.

Question: Then the question is what again to what I did ask you recently do we have, uh, is this work then does it have the potentiality of giving us, uh, something free of freedom of free will to either will (?).

Mr. Nyland: That's right.

Question: to either alter or erase or change or...

Mr. Nyland: Yes.

Question: see what is already...

Mr. Nyland: Yes, without any question. If we talk about geocentric astrology and heliocentric it simply means that the emphasis of the central point is placed on one's consciousness and that because of that one is free from the laws of earth. And it makes an entirely different kind of picture for man. And surely it enables him to experience certain things because of this added insight and knowledge which automatically or mechanically he would not get. If I look at my hand and I say palmistry tells me that I have such and such potentiality and it is my left hand then in accordance with the right hand I develop in a certain way and it will start to show because of the experiences on earth in my right hand. But it is no question about looking at myself and knowing what I am and having something that is independent of earth. That is why I emphasize all the time the existence of "I". That that can give me information which at the proper time I can choose between one or another. And that freedom really means a free choice.

Question: In these big cataclysmic events that people like Casey have seen, would with that example a man seen something from his vantage point or his time line that this is perhaps a potentiality of something that could happen, uh, unless (doorbell rings in background), uh, events are altered or changed. I mean...

Mr. Nyland: Again, it is difficult to know what actually took place. Because I don't think that Casey, for instance, was able to tell what took place when he was in a hypnotic state and that much of that what he communicated was quite unknown to him until he read it himself. If you take a person like Nostredamus I think it's quite different. And Swedenborg was a different kind of a person because they did know certain knowledge of a certain time and knew that events through them although they

didn't know where the knowledge came from they were quite aware that it was there. Again if one has a person who is willing to communicate what actually is taking place, and Casey was quite open about that, you can assume then that that what is taking place in such a man is a result of his own ability in a certain state to be able to see what is his life line and that that life line of his life line of his was telescoped. And you can also assume that it was used-he himself, mind and so forth-as a channel through which certain forms of information flowed and then became lost.

Question: Well, maybe what he so called for-saw maybe this was memory on his part. Maybe he so called for-saw events that have already taken place in that what was kind of...

Mr. Nyland: Let it...

Questioner: Pushed together like...

Mr. Nyland: If it is pushed together as a telescope and becomes a point everything that has happened on the time line is in the point. The only difficulty is that one-you might have-you might say has to unravel that what as the different points in that time and to put in the proper relationship to each other in order to reconstruct the time line. And that of course remains extremely difficult for anyone who is on the same level for it ought to be quite easy for someone who is objective to it. We are talking, you see, about things that are so completely in the dark for us and only will become light when we are in that realm where there is that kind of light. And although it is, I would say, lovely to try to project oneself into the future the only way is that one develops something which can actually look into the future. And that the ordinary mind as it is now, being bound as it is and associative and all the rest, cannot function independently and cannot-surely not- function objectively. And that therefore something has to become in existence and be created which a man will be when he becomes a spirit afterwards automatically having los

the bondage of his body there is much more freedom and that for such spiritual life that kind of spirit can live in a emotional or an emotional scale and not even use words for expression but go by feeling and the association of ones spirits is of an entirely different kind than our ordinary physical associations. But the difficulty always remains how to communicate from one level to the other. And that I think is an extremely difficult kind of a problem because if I again compare it to the structure of an atom, how do I go from one ring to the other? I can say yes I have a quanta of electricity which will do it, but what forces it to go out into another ring and form a new ring of new, uh, electrons around it and form a new element. What kind of a force is needed at what time to create such conditions that that then automatically, that is in accordance with a certain law, must take place. And as far as we, in a hasnamussian tendency try to define that it is dependent on temperature and pressure and perhaps the volume and we have certain laws indicating the relationships PV over T and so forth as $P \propto T$, uh, $V \propto T$ it does not mean that we understand that particular law, uh, Boyle, as you know, if you know the chemistry of it. Only it is a slight indication of the direction in which we have to think. And then our mind stops at that point. And unless the mind becomes different in vibration rate there is no chance for that mind to conceive even of certain potentialities. It may be having the German word (___?___) of that what is a presentment of the existence of that. That's all what it is. What Gurdjieff calls the Lights of Karatas simply means one knows the existence of it. It is very much like the existence of thunder when you don't hear the thunder but you see the light. And there is no further meaning. That at a certain time a flash indicates a possibility of that kind of insight and then it loses or it leaves one again. I say much of that of course is philosophy but the interesting thing is that man has a mind, and

that his mind is capable of thinking about such possibilities. That is really the interesting part because an animal hasn't got it and a plant hasn't got it. And it is the function of a three centered entity. That there is that possibility in any one of the three centers then to conceive of the possibility of fusion. Because if I can conceive in my mind of the fact that eternity must exist as something that is infinite then I must also conclude that there should be a road towards it to have it as an experience. Otherwise the mind, thinking about it, is quite useless in having that kind of a thought. And that of course I don't want to assume. If I assume of something that could exist even if it's potential I have to assume also that there must be ways (doorbell rings in background) and means by which potentiality could become actual. Why are there so many bell ringings? Huh? Does the weather prevent people from walking fast? But now what, what else? Sit down, Ralph. Yah.

Mark Oberon: Uh, Mr. Nyland, I recently ran into a word, some french expression...

Mr. Nyland: Huh? What? Say it again.

Mark: I recently ran into a word, a french expression déjà vu. I don't know how to pronounce it (he tries to pronounce déjà vu twice)

Mr. Nyland: (Mr. Nyland pronounces déjà vu.)

Mark: (repeats pronunciation)

Mr. Nyland: Yah.

Mark: And, uh, if I'm not mistaken I think in psychiatry and psychology and what not they use this uh term to express the , uh, the feeling or the experience that this girl brought up. And, um, is this, uh, in psychology their attempt to try to explain, uh, that particular experience without knowing what it's all about?

Mr. Nyland: Déjà vu literally means that it is already seen. That what will take place in the future is already recognized as taking place. Even if it will take place in the future one has already cognition of some thing going to happen. So it is like this precognition. As far as psy-

chology is concerned, it is simply a projection of that what one is which will automatically lead to certain conditions again mechanically expressed because that what one is will act in accordance with what it is now provided the circumstances will continue to affect it in the same way. It's the same way as saying that that what man is mechanically he will remain doing or thinking or feeling in a mechanical way when once this particular pattern has been established. If I become interested in the function of myself and I have acquired certain habits I will usually react in accordance with that what I am and in my habitual way. It's a matter partly of being educated or trained but in any event I find myself in the way I am but I know that I react to different conditions very often in the same way that I always have done. If I'm quick, let's say, in replying to someone. Someone says already half a word-I immediately have another word to counteract it. I'm too quick. I'm very slow with my mind. I maybe automatically let a reflex action take care of any danger that might threaten me. If someone steps on my toes I'll have habitually inclined to say get off or even worse I'll swear. Whatever it is that a man as a mechanical machine, a creature who happens to be nothing else but a reacting creature so that you can predict what is going to happen to him.

Now this déjà vu simply means that there is a possibility of foreseeing in the future how I will react towards conditions which are more or less familiar or dependent on the type that I am that I will then have a better reaction based on whatever my type is. It really doesn't mean very much that every once in a while this déjà vu when it comes about when one says yes I've lived before in this kind of condition and I recognize it and then when it is very clear I will in the midst of that know what I'm going to do. Now, to what extent this is because at a certain moment I foresee the future or that it is at such a moment that I already

have seen the possibilities of my life and you might say have been away from it a little bit more and then in a form of clairvoyance will see what is my life, how it will unfold. But I think in ordinary life I'm going to meet someone and I know a little bit about him and I will say good morning or whatever it may be, may-most likely his answer will be fine how are you? How are the kids. How is the family. And it will be repeated. I will know many times what someone else is going to say because they've said it already before. We know that so often people are exactly true to type. This deja vu for oneself is that perhaps you know already a little bit of what you are and that you know your own mechanical forms of behavior.

That may be one way. The other is actually that certain things have happened before of which you at a certain moment remember that it has happened and it is then explained as if one has lived ones life already and that certain events in this life are a repetition of what one has lived before. And then you go into a great deal of information and scientific data about people having lived their previous lives and that in this life they have to work out whatever they didn't do in a previous life. And that in a previous life they were in the french revolution and they were right near to the king and so forth. Or maybe that they were killed. Or maybe that they were forming certain things and all of that can be very gratifying to a person to know what he has been in the past and that perhaps that at such a time he missed his chance. I don't ascribe very much value to deja vu.

Mark: I didn't , uh, ascribe,uh,much value to it either.

Mr. Nyland: Just like this...

Mark: I'm wondering if it was these...

Mr. Nyland: precognition. Yes.

Mark: Um, because what she was describing, um, a tremendous feeling

which, um, occurs of it always was, is, (uh, will be)

Mr. Nyland: No, it is a different thing. That feeling was not deja vu.

Mark: No, that I know. But is this their way of trying to explain something like that?

Mr. Nyland: No, I think we try to explain it in ordinary life that one already knows what will happen or that it seems as if I have lived another life and that I have reincurred or recurred on this earth having lived here before. I think that (this is with) many people^(is) very strong that they have lived another life. And some clairvoyants will tell you about it. Either they can or they pretend to know that you have lived and they see you in different conditions whatever it may have been. I think it's a tremendous conglomerate of such data which partly are not not very clear or partly have a value.

Mark: Could I say one further thing in relation to Edgar Casey on predictions. I have a friend who is very involved in that and, uh, there is a statement about Atlantis or parts of it coming up in the Atlantic Ocean just off America. And I said, well, here it is 1968; aren't we due to see something. And then he proceeded to tell me some information which was taken from oceanography studies that certain portions which, uh, previously, when previously measured had been 2000 feet deep and that another section where it had been about 4000 and a half feet deep it is now 2000 feet deep.

Mr. Nyland: So, there are earthquakes under the ocean.

Mark: Something is slightly different.

Mr. Nyland: Oh, I think that things are rapidly starting to become different. I think it is quite true. Maybe we're in for it. In a new era going into Oquarios. Huh, (a name and his answer). Much of it is still speculation. But to the extent that one is susceptible to it and then wants to act in accordance with that I think there's quite definitely a truth in the possibility of a changing state much more rapidly and has taken place much more rapidly in the last fifty years than one hundred years before that. And this acceleration will take place with the increase of all the possibilities of application of any kind of a scientific or even artistic theory. It is going up very fast and it has to stop at a certain point.

Mark: Can I say one more thing.

Mr. Nyland: I don't have to stop. Yah. Go ahead. It will be a repetition of the same thing.

Mark: In, uh, the chapters of the arch-preposterous and the arch-absurd in the, uh, the excessive, uh, amount of electricity burned up and used being taken, uh, out of the atmosphere of the planet and that the planet itself then has to huff and puff and strain to get it from someplace else, um, and considering the tremendous amount of electricity which is being, um, reciprocal destruction of two of the forces which is taking place, um, would this at all be a factor towards impending difficulties or troubles?

Mr. Nyland: I think it is very interesting to think of what is civilization doing to mother earth. I think that we are using the earth for our own benefit and I believe that at a certain time, if one considers the earth an entity, that the earth also will rebel. I don't think that we have enough realization of what we are doing and it (has) been going on in this direction, the way we want to use electricity and all that for all kinds of nonsensical purposes, that there is a great deal of this form of energy which is mis-used. I don't think that it is a question of the loss of energy. I think it is used for a certain purpose and then the energy as such again will be converted into something else because I don't believe there's anything lost. Only it does not become available to man. And if man needs it and if earth is, is, if such energy is extracting - extracted - from earth which is needed for the life of earth there will be a point at which mother earth will rebel and tell humanity to go to hell. But this is from a very general standpoint of what is earth, really, in relation not only to this solar system but also the solar system in relation to all the different constellations of the universe. And what is man regarding his ~~own~~ own little world and man now living on earth and being subject to the laws of it and in his stupidity doing all kinds of things which he believes is of benefit to him.

I think the question is relating it completely to that what is the state of man as he is and whatever his thoughts and feelings are. And the emphasis for man to live constantly on the periphery and never wanting, that is of a manner of saying, practically never wanting to consider the necessity of his inner life that that ultimately will make - will cause a difficulty for man himself. And that each person has to consider this and then if he has no particular balance he will remain subject to everything that will happen around him and he has nothing to protect himself. I think in that sense much of that what will take place will simply mean destruction of certain human life. Because there is nothing in their lives that will actually will continue to wish to live. And we are to some extent the creators of such difficulties. Either I go along with the current of the ages as it happens to be and I'm part of earth - naturally I will share in whatever is the fate - or I as a person am willing to find out if there is a way out and then I climb up a ladder towards heaven. If I don't like the conditions of earth as they are. If I don't like the condition of myself as I am. If the earth for me is my body and I don't like the requirements of my body and that what is required as a wish goes at the expense of the development or not even developing that what is potential as my feelings or emotional or that what could be a real intellectual capacity. When I think if I start to realize that and I don't do anything about it, I'm a fool.

And by fool I mean I simply fall asleep.

Question: I'd like to ask you a question. Is it possible for a person or let's say the person knows that never coming in contact with this kind of teaching I would - this person never compromised with life or that he had let's say good education that he could make had a good home and lived the way most people lived but this person has a, uh, a dream or a, a wish or let's say a remembering of a better life and is attracted to this and this takes precedent over everything. And yet the difficulty is in concentrating the energies to create or know more in this direction and he attracts with great suffering and, you know, separation. Is it possible for such a person if they are concentrating in this direction to find the truth, without - by studying of course and coming in contact and intuition and

Mr. Nyland: You see he is like a black sheep, isn't he?

Question: Yes.

Mr. Nyland: Among the herd. And the question is will a black sheep actually get somewhere and lose his blackness.

Question: I think that, I think that (he would know)

Mr. Nyland: Ultimately, yes. Will he reach it in this life depends very much on chance. I think there is inherent in man when that desire is so paramount that there is point of attraction in which for himself there is enough energy

created which will attract that what he is entitled to. That I believe. But the question is how long it will take and how much suffering he has to go through. There are people who are very unfortunate from the standpoint of development. I think there are people who are born in surroundings where never any light will penetrate and where they will have to remain in darkness. I think that totality of mankind probably 80% is in the dark and they have to stay there because they belong to the cells which are supporting the totality of organic life on earth. What we call organic kingdom is simply a conglomeration of all the different people as if they were cells belonging to one body. In exactly the same way as an ordinary man when he has a physical body there are lots and lots of cells which do nothing else but support the body and support the organs that are in it. And that what is important for man are the different organs. His thinking, his feeling, his sex whatever it may be becomes the important part of certain sections of cells which have a definite function to fulfill. But all the rest is used in the body to support the other things that are more essential. In exactly the same way in the totality of mankind there are certain people who are the organs of this organic body who because they have that kind of a function to fulfill are actually the leaders of that what should take place and will take place in accordance with general rules of the universe.

Now to what extent a person starting to realize that he is black that he will be able to do something about that and then become free from his blackness it simply means that he has to shed a great many things which now prevent him from seeing his own magnetic center or become aware of the existence. And that for him it will be necessary to, let's say, to make the coating of himself more translucent that then the magnetic center can actually be attracted and attract that what is needed for his further development from the outside world. But we're living very much in these kinds of a mechanical law as laws of chance which for us are accidental. I think the possibility exists of understanding a law from a different standpoint and that what appears to be an accident then becomes a result of a law. But again this implies growth and to be able to get away from it so if I now can say if I could get away from myself and see what I am then maybe there will be a possibility of that what is can be directed in a different way.

In general I think the problems that exist and that one hopes for that people can actually see it. This question of pity or the question of having actually love for mankind would include that one hopes that each person will be able to see in that sense light and actually develop. I think from the standpoint

of God every form of life, which is now in a form but nevertheless is life and is now separated from the totality of all things existing, will ultimately have to be joined into one. That is from the standpoint of God. That is a logical assumption looking pragmatically of what I--in what I experience. But it is opposing that what is the creation of the universe because if it did exist originally as something that was a unit, why was it necessary to separate out--separate it out in the form of creations. You see this this question is contradictory. If the aim of the creations as they are now is to become unified, when it was unified why was it necessary to create different worlds? And I don't think I will solve that until I am at the moment in which eternity becomes an experience that then in that eternity it doesn't matter if I have a choice to create or not to create because at that moment of being there is no decision of wanting to continue to live or not to live because I live. That's the only way one can explain it. When Gurdjieff tries to explain that his Endlessness was bound by heropass and that the heropass was eating him up he only brings it down to ordinary life and to make it understandable for us when we understand that time is eating us up, so that then something has to be done to counteract the influence of time. But it is not the description of all being endlessness. It is quite oneness is oneness, it does not mean it has to become dynamic in expressing itself in a form because that what is the form or that what is, is all the same. But wish for anyone, whoever it is, wish for them, that they become a little bit like a black sheep and that they will start to question conditions of earth. One's wish for oneself should extend to the wish what one wishes for someone else. And then one can perhaps partly create such conditions but I think that it is not a question of the creation of conditions. I think it's a question ~~of the creation of conditions~~ for oneself to be, and in this being that that what exists starts to become alive and because of the strength and the intensity of the level of ones being that then the effect will be noticeable for many people even that are not around one. It starts to pervade. It starts to spread and communicate. And the finer it is, the lighter, the less dense, the more pure, the more real, the further it will go. Again it is a contradiction in terms because if I say it is endless, it doesn't have to go at all.

Now, what else. Practical questions or not practical questions. Just a little theory embellishing ones mind, having a good time. Yah?

Question:(Tom Wasmuth) This may be its, uh, just going over the same thing

all over again, but, um, this thing of of the black sheep, uh, it brings to mind an experience that I've had where certain friends of mine were very definitely black sheep and, uh, also I feel, uh, who know more than I do, and, uh, more have had more experiences than I have. And the only thing that maybe that I know is is about the work that they don't know. They seem to know everything else. And, uh, and yet I don't, I, I really don't know how to say anything to them about it. And often times our conversations always seem to come up to that point and they always seem to hover around that that possibility but it seems for them that they, uh, because they've taken their stand against the world in such a stubborn way that they they can no longer accept any possibility outside of themselves because they they're too aware of the, uh, traps which are hidden in all kinds of systems of thought. And I think and I can understand this because I at one time felt this way too and and I still do a little bit feel that way. But, I mean, they sort of have gone really whole hog with this and, you know, only accept what they can know themselves on the on the simplest possible level. And, uh, I don't know sometimes I just wonder maybe that they are on a road which is, uh, I shouldn't be tampered with by me. I just don't feel that one should even intrude something about the work because I'm afraid I might say the wrong thing, or...

Mr. Nyland: Let me, let me think Tom. Either one is influenced by that what you know for yourself to be satisfactory and it boils over so you can't help but talking about it...

Tom: Yeh.

Mr. Nyland: and there's also: why should you spill it when it is like pearl before swine. I think that there is a responsibility for a person to know what he can and what he cannot do and that whenever he has that kind of a talent that he must know when it is right to express it. I think the only critereon is when one asso iates with other people who are perhaps satisfied perhaps not satisfied or rebel against conditions as

they are, and it is quite easy to live in negativity, that although they do not know what to do about it it is already a satisfaction to destroy. So whatever it is that they object to if they ever ~~xxxxxx~~ come to the point where they will start-now what will I do? then I think there is a chance that you might say something. But unless the question comes from them, don't preach. If they ask its time enough to answer. If they don't ask, don't say anything. Just let it be. Whatever it is let them stew in their own juice. If its a good palatable meal they'll be satisfied. They will keep on eating. And maybe they don't want to know about it. Its just as well. There are lots of people who want to continue to complain. If you take the complaints out of their way they still will find another to complain about. Because that's their life. They love to be negative. And it is just a trait of their character. You know, a person who sits in a lot of junk may enjoy it. He may never want to clean it up because he wouldn't feel at home. Let them be, Tom. Its time enough when they ask. And as long as they don't there's not enough aliveness to want to know. There's no use arguing with someone who's closed. But it may not be easy. Particularly when one is really interested and wants to communicate something that is life or that is good for one. It is very difficult to restrain yourself. Yah?

Question: Sometimes people will ask but only in order to argue.

Mr. Nyland: I think so. They simply don't argue. Let them ask and see what they say. If you answer a question never add too much. Always leave them with a little bit of the question unanswered. Then if they continue to ask then you can continue to answer. But if there is just a little bit left, then it is finished. Lots of people of course love to hear themselves talk. They love to show off that they have a brilliant mind. And he wants respect and vanity-all the different things that come in. Quite useless. Yah.

Question: In participation...

Mr. Nyland: What is?

Question: In participation, am I always the object, the It, or is, ~~perhaps~~ perhaps, can you be the it also that the I will serve, or am I always looking at my body-at a manifestation of my body-as they It, reacting to anyone else. Or is it both.

Mr. Nyland: It is your world. You're only considered considering your world. Whenever one talks about It its always you. The function of I belongs to you and not to anyone else. When I ~~is~~ observant of It it is your world only. You try to eliminate the rest of the world. Although you're constantly affected by the outside world, and 'It' is reacting, 'I' is interested in what takes place in It. And not in what causes 'It' to behave the way it does. Not primarily. I first want to accumulate data about myself which are truthful, about which there is no argument for myself. When I have that kind of a knowledge then I will be able to do something with that what I know now is my own. And it doesn't belong to anyone else. And for which I don't have to be ashamed when I accept it for whatever it is. So you see regarding this 'I' it is not a question anymore of consideration of that what 'It is, or thinking about It, or feeling about It in anyway what so ever. An awareness is a state of a mind in which there are data which are recorded only. And to free oneself completely from the thought process surrounding an awareness, or the feeling trying to interfere with an awareness, that of course is always the problem. But it takes place in I. It does not take place in It. It is an innocent bystander just behaving. Don't talk as yet about participation. It's a long way off. Participation only comes when something actually can participate. And the 'I' has to participate. And when the 'I' is so small it won't even know what to do. I has to grow. It's a long time. We talk about such words every once in a while to give it perspective. To give it something that you know where it belongs. And that it is part of a totality

of much more than just the words observation would indicate. And, of course, as far as I myself am concerned when I am living in ordinary life and the thought strikes me that I would like to be awake then at such a time it looks as if this 'I' is participating in that what I'm doing. But exactly that what I want to go against because if 'I' is considering what I'm doing it is my ordinary mind thinking about myself. 'I' is separate and it has to stay away. Even if its in your own brain it is a definite different kind of a function compared to any of the other functions of the brain. Alright? But we don't want to talk about work now.

Next week no lunch. I'll be away for a few days next week. But those who wish to come to Wednesday evening, our formal Group II which met on Monday as you know and will meet again tonight, that meeting will be held. And as I said last night the Tuesday meeting also will be there. Although I will not be there we'll make special arrangements. It's only for this lunch but I don't think it is right that we should meet when I'm not here. So, have a good week for those I won't see, two weeks for those I won't see for two weeks. And until eternity. Goodby.

Transcribed by Dan Block
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